

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 41.—Vol. XVI. Saturday, October 14, 1854. Price One Penny.

GRAND JUVENILE CELEBRATION OF THE TWENTY-FOURTH JULY, 1854.

BEING THE SEVENTH ANNIVERSARY OF THE ENTRANCE OF THE PIONEERS INTO THE
VALLEY OF THE GREAT SALT LAKE.

(From the "Deseret News," July 27.)

PROGRAMME.

At sunrise, firing of cannon by Captain Tanner's Artillery, and ringing of bells.

At seven o'clock, children will assemble at the School House of their respective wards, and proceed immediately to the place of general gathering, the Tabernacle.

The Grand Procession will form at half-past seven o'clock, and, at half-past eight precisely, will leave the ground under the direction of the Marshal of the day, Colonel J. C. Little, and parade a portion of the city, continuing their march to the residence of President Young; where, with singing and addresses by the youths, the President and suite will be received, under a pioneer salute of seven guns, at which time the mammoth flag will be unfurled, and the Procession proceed to the Tabernacle.

The Procession being seated, doors will be opened to the public.

The assembly called to order by the Marshal. Prayer by the Chaplain.

Singing by the Juvenile Choir.

Followed by addresses, anecdotes, and toasts adapted to the occasion, interspersed with music by the several bands, and singing by the Choir.

At the close of the exercises, the public will retire.

The Procession will re-form, and escort the President and suite back to his resi-

dence. From thence they will parade through another portion of the city, until their arrival at the place of starting.

The Procession will then form in square, give one hearty good cheer for each Anniversary of the Pioneers, accompanied by the roll of drums and firing of cannon.

The Regalia will then be collected, and the Procession dismissed; when they will return to their respective Ward School Houses, where it is expected a collation will be provided by the parents, to close the amusements of the day.

ORDER OF PROCESSION.

1. Marshal of the day, and Captain L. W. Hardy, on horse. William Eddington and N. H. Felt, Aides.

2. Young man bearing the Marshal's Insignia of Office, mounted in gold letters—"Order."

R. T. BURTON, Assistant Marshal.

3. American Standard—"Stars and Stripes."

4. Martial Band.

5. Pioneers' Banner.

6. Twenty-four Young Men, in full Mountain Dress.

7. Banner, Names of Pioneers.

J. W. CUMMINGS, Assistant Marshal.

8. Boy bearing Cushion, with Bible, and Book of Mormon in six different languages.

9. Twenty-four Boys in white pants, shirts, and straw hats.

10. Twenty-four Girls in white dress and pink bodies.

11. Boy with Banner, blue silk and gold—"Wisdom."

JOSEPH HORN, Assistant Marshal.

12. Boy with Compass.

13. Terrestrial Globe, mounted in a Canopy of blue silk and gold, carried by four Boys in white pants, shirts, hats, and scarfs.

14. Eight Boys with Educational Instruments.

15. Three Boys with Quadrant, Mountain Barometer, and Sextant.

16. Celestial Globe, mounted on a Canopy of white silk and gold, carried by four Boys, in white pants, shirts, coronets, and scarfs.

17. Boy bearing Orrery; Inscription—"Eternities."

JOSEPH CAIN, Assistant Marshal.

18. University Banner.

19. Twelve Boys, white pants, shirts, red sashes, Mottoes in gold.

20. Banner, in blue silk, and gold—"All Truth."

21. Twelve Girls in white dresses.

D. CANDLAND, Assistant Marshal.

22. Banner in silk—"Zion's Bulwarks."

23. Three Boys with silk sashes, Mottoes in gold.

24. Twenty-four Boys in light dress and black belts.

25. Banner—"Virtue adorns Zion."

26. Twenty-four Girls in white dress.

J. F. HUTCHINSON, Assistant Marshal.

27. Banner—"Sweet Singers of Israel."

28. Twenty-four Juvenile Singers; twelve Lads in light dress; twelve Misses in white with blue scarfs.

29. Teachers.

D. H. WELLS, Assistant Marshal.

30. Banner, carried by Indian Children—"We shall become a White and Delightful People."

31. Twenty-four Indian Children in Indian Costume.

CORNABY, Assistant Marshal.

32. Banner—"Hope of Israel."

33. Fifty Boys.

34. Ornamental Staff, with Inscription—"Faith, Hope, and Charity."

35. Fifty Girls.

A. HOAGLAND, Assistant Marshal.

36. Band Banner.

37. Nauvoo Brass Band.

38. Large Terrestrial Globe, mounted in a Canopy of purple, silk, and gold, carried by six Young Men in white pants, tunics, neck ties, scarfs and coronets of silk and gold; Inscription—"The Saints' Inheritance."

39. Banner—"Lion and Lamb."

40. President Brigham Young and Suite. Lorenzo Snow on the right, Wilford Woodruff on the left, on white horses. Chaplain.

41. Banner—"Blessed are they whose Names are Written in the Book of Life."

42. Church Historian with Roll, supported by his four Clerks, in white pants, vest, black coats, scarfs, and bearing a Canopy of silk and gold.

43. Large Celestial Globe, mounted in a Canopy of white silk and gold, carried by six Young Men in white pants, tunics, neck ties, scarfs and coronets of silk and gold; supported on the right by Orson Hyde, on the left by John Taylor, on white horses; Inscription—"Come and See."

A. H. RALEIGH, Assistant Marshal.

44. Large Map of the American Continent, lettered—"Ephraim's Portion."

45. Company of Boys.

B. H. YOUNG, Assistant Marshal.

46. Banner in silk—"Mothers teach us how to be Great."

47. Twenty-four Girls in white dress and blue bodies.

J. M. SIMMONS, Assistant Marshal.

48. Banner—"Zion's Daughters rejoice in Zion's Peace."

49. Twenty-four Girls in white dress, blue scarfs, white wreaths for head dress.

50. Banner, in white silk and gold—"Purity."

51. Twenty-four Misses, in white, with scarfs, coronets of white roses on their heads, and bouquets of flowers in their hands.

B. B. MESSENGER, Assistant Marshal.

52. Banner—"Union is Liberty."

53. Company of Boys.

H. B. CLAWSON, Assistant Marshal.

54. Banner, white silk and gold—"Virtue."

55. Twelve Young Ladies in white, dressed precisely alike; coronets of white roses upon their heads, in their hand

bouquets of flowers, and wearing white silk sashes, with the following mottoes in gold—

"Hail to the Prophet," "Holiness to the Lord," "Zion of the Lord," "Mountain Blossoms," "Zion's Hope," "Israel's Deliverance," "Purity and Virtue," "Love and Purity," "Zion our Home," "Lillies of the Valley," "Peace and Plenty," "Pure Love Exalteth."

JOHN BROWN, Assistant Marshal.

56. A large Map of Asia, lettered in gold—"Judah's Portion."

57. Company of Boys.

58. Deseret Alphabet.

59. Company of Girls.

60. Band Banner.

61. Ballo's Brass Band.

62. Two Little Boys attired in Shepherd Dresses of Tartan Plaid, bearing Shepherd Crooks, and attended with Pet Lambs.

CAPTAIN HEMAN HYDE.

63. Rear Guard full equipped.

After the Procession and spectators were seated, the Marshal of the Day called the audience to order.

Prayer by President Joseph Young.

"Hail, smiling morn," was beautifully sung by a Juvenile Choir, selected for the occasion.

Leo Hawkins then read the following Address in behalf of the Young Men—

President Young—

For as such you will permit us to address you, esteeming, as we do, as more honourable and more enduring than the title of Lieutenant-General, Governor, or all the titles that earthly Presidents, Monarchs, or Potentates can bestow:

We look to you as our Father and Chieftain—not merely of earthly, but of heavenly origin; holding your authority, office and calling, by the appointment of the great Eloheim, and the sanction of the Saints of the Most High God; an authority and Priesthood which we have been taught will exist, not only in time but in eternity; and it is the latter thought that buoys up our feelings, animates our spirits, and gives life and energy to all our actions.

Permit me, Honourable Sir, to address you, as a representative of this beautiful and immense juvenile assembly that is now formed, and allow me to express briefly, a few of our thoughts and feelings.

We thank you, under God, for leading us from a land of turmoil and confusion, to these lovely valleys, where we can enjoy, under the fostering care of a liberal government, the rich blessings of peace:—For while on the 4th of July we express our patriotic feelings, and revere the men who burst the shackles of tyranny, and introduced a new dynasty into the political world, we cannot but esteem more highly the day on which you led the Saints into this Valley, and virtually formed a new era in our history; changing our position from that of a municipal city authority, to that of the Provisional Government of Deseret—removing us from the power of an oppressive state, and giving us the power of self-legislation.

Born among mobs, and cradled on the billows of persecution, we have learned to appreciate the banquet of peace that we enjoy in the Valleys of Ephraim. Our cities arise in beauty and grandeur; our villages multiply; our fields teem with plenty; our flocks and herds abound; all nature seems to smile upon us; in fact, the wilderness and the solitary place have literally been made glad, and the desert has blossomed as the rose. The Lord has been merciful unto His people, and we would bless His holy name.

We feel, too, that we are the children of honourable parents, whose names and memories we revere; who, side by side with you and your venerated predecessor, have dared to battle with the hydra-head of public opinion; to expose the crying errors of sectarian and political monomanias, and to unfurl the banner of truth to a bigoted and superstitious world. They have not only braved public opinion, but public odium and reproach; neither have they shrunk from the maddened frenzy of infuriated mobs, nor feared to face assembled hosts of demoniac furies, men who have sought to rob them of their religion, their honour, their franchise, and all that a Saint or a freeman could hold sacred; and if they could not live and do it, they dared to die in the struggle. And when oppression has trod on the heels of oppression; when the fiend of persecution has been unchained, and lashed into fury the maddening passions of men; when the darkening clouds, the heaving billows and tempest, have threatened their annihilation; true to their religion, their country, and their God, they have dared the frantic elements, and, like men of God,

have maintained their integrity. They have done more—when pressed by the unreasonable demands of men, rather than forsake their religion, they have fled, forsaken their houses, their lands, and their homes, and wandered as exiles on that land for which their fathers bled. Many of them died beneath the iron yoke, and sealed their testimony with their blood. DIED, did I say? No! they LIVE—and living, now behold this beauteous scene. If, then, sterling integrity, unwavering faith, pure patriotism, honour and chastity are virtues, then are you and our fathers virtuous.

But we are now in a beautiful land, a healthy location; we dwell in fertile and romantic valleys, far distant from the hand of oppression, the fetid breath of persecution, and the demoralizing and corrupting influence of the world; we dwell in peace and abound in the good things of this world, and we wish to cultivate every good principle; to emulate your example, and that of our parents; to be true to our religion, our God, and our country; and to maintain unsullied those principles committed unto us; to be the true representatives of our honourable fathers, and by obedience, faithfulness, and perseverance, we hope to be able to follow their footsteps, and finally to live and reign with you and them in the celestial kingdom of our God.

Brother Brigham, we thank you for your attention, for this audience and privilege, and pray that you may live to see many happy returns of the Anniversary of your entrance into this Valley.

The regular Choir then chanted the following—

“Behold, a King shall reign in righteousness, and princes shall rule in judgment.

“And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

“It shall blossom abundantly and rejoice, even with joy and singing.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

“Then shall the lame man leap as an hart, and the tongue of the dumb sing.

“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Miss Alice Young read the following Address on behalf of the twelve Young Ladies—

Your Excellency, Governor Young—

We beg you to accept our humble salutation, this morning, in behalf of the Young Daughters of Zion.

While we address you as a Territorial Governor, we recognize you as President over the Church of Jesus Christ—the Agent of the Most High God, and the Head of His Kingdom on the earth.

We address you as a father to this people, as a mighty chieftain—as the worthy leader of that noble band of Pioneers who faced the dangers of a barbarous, trackless wild, to bestow upon us the honours and the blessings of this day.

We rejoice that you are great, because we know that you are good.

May you live long, to enjoy the peace and happiness which you have been instrumental in imparting to us; and we earnestly desire that the same faith, and the same holy principles, which prompted you, when you sought a refuge in the Valleys of the mountains—a home for the persecuted Saints of God, being interwoven with our natures, may continue to grow with our years, and be exhibited in our lives, that we may do our part in perpetuating, from generation to generation, the remembrance of what we this day commemorate.

The following verses by Miss E. R. Snow, were sung by the Juvenile Choir—

SONG.

For the Celebration of the 24th of July, 1854.

Lo! the mighty God remembers
Joseph's children in the West;
In the day of their redemption,
Shem with Japhet will be blest.

CHORUS.

Behold the day—the day is dawning,
Darkness flies before our view,
Old Levi's children are returning,
To walk in the light of Zion, too;
And we all will shout a loud hosannah.

Glory beams on Ephraim's mountains,
Beauty smiles on Ephraim's plains;
Streams of joy, from heavenly fountains,
Join with music's sweetest strains.

Chorus.—Behold the day, &c.

Come, you wand'ring sons of Lehi,
Learn the ways the white men love;
Long the curse has rested on you—
God will soon the curse remove.

Chorus.—Behold the day, &c.

Lo! ye scattered tribes of Israel,
Ephraim and Manasseh too;
Here the banner of salvation
Is unfurled, and waves for you.

Chorus.—Behold the day, &c.

Music by the Nauvoo Brass Band—
"Where thou wert fairest of the fair."

Miss Laura Hyde read the following
Address on behalf of the Fifty Young
Ladies—

Honoured Fathers and Mothers—

You have taught us that we live in a new Dispensation. Its introduction preceded our birth, and we feel proud to be called the daughters of Zion. Although our years are few and our experience small, our minds are full of thought, and our hearts full of life and feeling; and having been called to take a part in celebrating a day rife with so much consequence, a thrill of happiness is aroused in our bosoms, which language cannot express; and we are reminded that we, too, have an interest, an eternal interest, connected with the occasion.

You, our fathers and mothers, who have borne the heat and burden of the day—you, who supported us in the midst of poverty created by oppression; and have watched over us with sleepless anxiety, when the red sword of persecution was brandished over our heads; can better appreciate the blessings of this day, than we can possibly do; but the Spirit of Him who has established this people in peace in the Valleys of the Mountains, fills our bosoms. We are happy, and we glory in the commemoration of this eventful day. We love the God of Heaven. We believe that He led His ancient Israel out of the land of Egypt; and we know that He has led His chosen people of the last days, out from the midst of the Gentiles; and, with all our youthful mirth and gaiety, we love His cause, and we reverence His name.

We behold around us, and in our midst,

the wretched, degraded descendants of Lehi. We consider them a portion of the House of Israel; and it is natural for us to inquire, "What has made us to differ?" Alas! *their* ancestors transgressed, and *they* inherit the curse. Our parents have embraced the faith once delivered to the Saints, and we are inheriting its blessings. We feel grateful to God for our high and noble parentage. We feel our hearts swell with gratitude to those who have thus far maintained their integrity, and in spite of every difficulty, have marked out the path of salvation before us. We know that the toil has been painful, and the way rugged; but the circumstances of this day testify that the fruits of their labours are peace, joy, glory and honour. Can we express our gratitude? No, not in words; but it shall be the business of our future lives to express it by our works, in following your examples in righteousness, in assisting to carry on the work that you have commenced; and when the time arrives for us to step forward into the responsibilities of life—when these, our young brothers and friends shall occupy the stations and relations which our noble fathers now fill as rulers in Zion—as husbands and fathers; we hope to prove ourselves worthy of them; and as mothers in Israel, transmit to our posterity, and to succeeding generations, the principles and practices of faith, of life and salvation, in which we have been kindly and faithfully instructed, by you, our Parents.

Music from "Norma," by Captain Ballo's Band—"All my life is joy and pleasure."

Lieutenant-General Wells read an Address, which we postpone till our next, for want of space.

March by the Martial Band.

The following Toasts, among others, were read by Thomas Bullock—

President Brigham Young, a guage; Heber C. Kimball, a vessel unto honour; Jedediah M. Grant, a pair of pinchers. Hear, O Israel! Be true to the Guage, that you may be vessels unto honour, and escaped being pinched.

The Young Men of Utah—Born in the midst of mobs, cradled in persecution, reared in the wilderness of adversity, and educated in tents to truth, virtue, and integrity—where are the Boys?

The mountains of Deseret—The cradle of liberty.

May the Lion, the King of the Forest, continue to govern, until every inferior beast shall bow beneath his velvet paw.

The Chief Magistrate—May he be governed by principle, and not by party cliques.

Millard Fillmore—Long live the man whose virtue exalts him in the nation, instead of money and party friends. Let Israel rejoice.

Democracy—Statesmen work for the People, not for the money. Welcome freedom's banner to our home.

The Constitution—It is a covering for the innocent. Gentlemen, keep your coats on down there, the doors are open.

The Eagle—As she has perched on the Bee-Hive, may her wings protect the bees from the devouring worms. Selah.

Uncle Sam—All questions of order are to be settled by the People.

The Bee-Hive—Most fit emblem of our mountain home, and appropriately crowning the cupola of our Governor's residence. May Deseretians understand, and wisely practise in accordance therewith.

The Eagle—May its vision not be dimmed, nor its brains turned by the brilliant splendour of our glorious UNION.

Congress—May they be faithful and zealous in their duties, as they would wish others to be for the same per diem and mileage.

Office-hunters at Washington—We respectfully suggest that any lawful occupation, well followed, would be more laudable and remunerative, than for one hundred and forty-one applicants to simultaneously dance attendance for the poor gift of an associate judgeship in Utah. Boys pick up those peas that are rotting in the streets.

Deseret—A pillar in the Temple of

Liberty, based on the Rock of Revelation. Gentlemen, see that you have good foundations for your houses.

Music by the Nauvoo Brass Band—
"Isle of Beauty."

Colonel George A. Smith then delivered an Address, which we also postpone.

The following Toasts were read by W. W. Phelps—

President Brigham Young—A growing centre amid a spreading constellation of blazing sons.

Mothers in Israel—May Kings and Queens for ever sparkle as stars on your crowns.

Fathers in Israel—Sires of a royal race; may new eternities about your praises.

The Young Ladies of the Procession—The pride of their fathers; and the crowning beauty of our city.

The Young Gentlemen of the Procession—The admiration of their mothers, and the bulwarks of Zion.

The Saints Abroad—"Come and see" how pleasant it is for brethren to dwell together in unity.

President Brigham Young then delivered an Address, which we have not yet received from the Reporter.

Benediction by President J. M. Grant.

By the advice of the President, the Procession was then dismissed, as he thought the children would be too tired to form again and parade the streets. The Marshal therefore placed them in charge of their respective Bishops, who marched them to their ward school houses, where their parents had a repast provided, and where the rest of the day was spent in various amusements, &c.

PROGRESS OF THE JEWS.

RELIGIOUS FREEDOM IN TURKEY.

Interview with the Sultan.

Dr. Albert Cohn, President of the Committee of the Jewish Consistory in Paris, and who recently went on a mission to the Holy Land—deputed by the Messrs. Rothschild, of Paris, in conjunction with

Sir Moses Montefiore and the Rev. Dr. Adler, and the Jews in general—had the honour of being received on the 21st ultimo by His Majesty the Sultan in the palace of *Tiherangan Serail*. The Imperial Council of the Austrian Legation, and the first dragoman, M. Schreiner, attended the audience. The Sultan express-

ed himself to the effect that all rights, privileges, and immunities, that have been as yet granted to Christian communities, and those that may be granted in future, shall also be extended to the Jews in Turkey; "for the paternal heart of His Majesty would never allow the slightest distinction between the non-Mussulman subjects (Rajahs) to prevail in the empire." The Sultan said further, "My heart is large, and comprehends all those who belong to my state with equal love, like my children." M. Cohn was then invited to make communications respecting the institution he had established in Jerusalem. On mentioning the Jewish school which was to be erected in Constantinople, the Sultan interrupted him with the words—"Thou meanest well with my subjects." The Sultan then granted the number of Jewish pupils to be received in the Military Schools of Kunbar-Chaneh (formerly Galata Serail) to be increased to forty. The Sultan further granted that two of the ablest pupils should be sent annually at his expense to Paris, or to another European metropolis, to complete their studies. When Dr. Cohn pronounced the blessing, customary with Jews on beholding a crowned head, tears were seen in the Sultan's eyes. He thanked M. Cohn, and said, "When thou shalt return to Constantinople, thou wilt find thy co-religionists in a better condition, I promise thee." These words were interpreted by Fered Effendi, who had introduced Dr. Cohn to the Sultan, and who added, "I rejoice in having arrived timely enough with SAID PACHA (the new Viceroy of Egypt) to attend this audience, for I never saw the Sultan thus moved." On the same day, Dr. Cohn was likewise received by SAID PACHA, who also promised him to grant the Jews in Egypt full equality and religious liberty.—*Jewish Chronicle*, Sep. 8.

RETROSPECT OF A.M. 5614.

The reader who examines the annals of Israel since the destruction of Jerusalem, is but seldom cheered by the perusal of glad or happy events, interesting by their variety, and instructive by their importance. A sad sameness seems spread over the pages of Israel's history. For centuries this gloomy character has not departed—till within the last fifty years,

when the history of the Jews on the continent of Europe, as well as in England, offers a more pleasing spectacle of a people awakening from the lethargy of ages, rousing itself from mental torpor and social degradation, and keenly vindicating its claims to perfect equality by its ardent pursuit of science and learning, and by its successful exertions in the cause of moral and social improvement. Even the East, which has been for centuries immersed in ignorance and degradation, exhibits now signs of vitality; and a light is dawning forth, which, though not yet as bright as might be desired, is nevertheless of so promising a nature, that we may fairly look for times when the Lion of Judah may be permitted to show some of his wonted strength, even under the protection of the crescent, and when Isaac and Ishmael may dwell together, and be no longer jealous of each other. The pledge lately given by the Sultan Abd-el-Mejid, with tears in his eyes, to have the interest of his Jewish subjects at heart, is indeed gladdening, and constitutes one of the many beneficial results which have arisen from the calamity of the present war; verifying the axiom of "Out of evil cometh good." Through the close alliance of this country with France—another good arising from the evil—France will, in conjunction with the government of this country, continue to urge the claims of the Jews in the East upon the Sultan, and remind him of his pledge if (as monarchs are prone to forget) he should require to be reminded.

Another instance of good arising from apparent misfortune is afforded by the stir recently made for the Jews in the Holy Land. The dearth, and consequent distress, which prevailed in Palestine last year, have called forth appeals from our leading philanthropists of Great Britain; the responses to which, from Christians and Jews, were so liberal, as to enable their co-religionists in Europe and America, not only to still their hunger, to satisfy their momentary wants, but also to take measures for their permanent relief, and the amelioration of their social condition. The noble zeal which Christianity has manifested in behalf of Jerusalem is an event worthy of record in the annals of the Jewish year now elapsing.

In the North, "whence the evil went forth," the Jews now are groaning under the yoke of despotism more deeply than ever.

Even in times of peace, there was no peace for the Jews; and in times of war, what had they to expect? Like Jerusalem of old, they partake in double quantity of the existing calamities. But there, also, we see in prospect the breaking forth of a light from the midst of utter darkness; for although now thousands of British and French are engaged in fierce combat with thousands of Russians, and the heat of the struggle seems to be rather increasing than abating, yet the day must come when the sword will be sheathed, the blessings of peace restored, and despotism will have to succumb to the dictates of civilization. We do not rely so much for victory upon the superior tactics, valour, and resources of the allied powers, as we do upon the cause of JUSTICE and LIBERTY which they are espousing, and which ever triumphs in the end. This end may be nearer to us than those most sanguine of success could expect, and then the victorious powers may use their good offices, amongst other guarantees, to secure the oppressed Jews in Russia some, at least, of those rights and privileges which they enjoy under the sceptres of England and France, so that they may freely breathe after ages of hard bondage.

In Britain, the political events of the last year, as regards the Jews, offer nothing of especial notice. The only one event which we have to record is by no means a cheering one. The removal of the last barrier which prevents the Jews from entering Parliament, for many years agreed to by the House of Commons,

either in large or small majorities; and only rejected through the intolerance of the hereditary legislature, had the misfortune, in the past year, to be thrown out by the representatives of the people. Whether this failure is attributable to Lord John Russell's delays, or to his entangling the Oaths' Bill with the Catholic question, or to the apparent apathy of the Jews, or to the three causes combined, it is melancholy enough to have to record the failure. For years we advocated the establishment of an association for the removal of our civil and religious disabilities. Such an association was established, and Christians of political eminence joined it; but we are pained to say, that those leading Jews, who in the past year have formed a society to re-agitate the Jewish question, similar to what we repeatedly proposed, have kept aloof, and allowed our opponents plausibly to assert that the masses of the Jews are indifferent to their political emancipation.

The vexed Deputy question, which, in the past year, has convulsed the Jewish community in this country, is, we are grieved to say, not yet settled. Indifference, to a certain extent, after repeated failures to effect the admission of the four non-summoned members to the Board, has followed the violence of agitation. The hopes that peace will be restored, however, may be now entertained, from a more amicable feeling which prevades the Board, especially as manifested at the half-yearly meeting on Wednesday last.—*Jewish Chronicle*, Sep. 22.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 14, 1854.

PRESIDENT FRANKLIN D. RICHARDS embarked on the *Hammonia*, Captain Weldt, in the afternoon of September 20th, at Hull, arrived at the mouth of the Elbe at seven o'clock on the morning of the 22nd, landed at Hamburg in excellent spirits the same day, at three p.m., and was well received by Saints and friends. He was staying in Altona. He says—"The elements feel to me as if there was 'Mormonism' here, that would not be got rid of till it had done its work. . . . My health is usually good; every attention is paid to my comfort, as if I were a prince, or some distinguished friend."

HOME INTELLIGENCE—*London Conference*.—London, September 5, Elder John Robinson writes. A good spirit was prevailing both among the Priesthood and the

people, the meetings were well attended on the whole, strangers giving a good hearing, and baptisms were frequent.

Leicester Conference.—We learn that a course of Lectures were delivered in Denman Street Chapel, Leicester, in August and the early part of September, by Elders E. Frost and E. Stevenson. A crowded audience attended every night, the interest increasing until the close of the lectures. A certain Vicar, with his Curate, and a Scripture Reader, attended, contributing to the disorder which at times prevailed, indeed it appeared that the first-named gentleman instigated the congregation repeatedly to disturbance. On Wednesday evening, August 16, some of the audience became quite violent, the lights were put out, screams, yells, and threats resounded through the Chapel, and the breaking of benches and the destruction of other property commenced. After a time lights and police were procured, and the assembly was dispersed, only one person being hurt, and he a youth who had his head cut, and was beaten by some of the mob. During the first week after the lectures seven persons were baptized, others have since given in their names, and prospects look flattering for a good work being done.

Cheltenham Conference.—Cheltenham, September 28, Elder Joseph France writes. Forty persons had been baptized during the preceding ten weeks, and the prospects for the ensuing quarter were very encouraging. The Saints generally appeared to be fully alive to the interests of the work. A call for a day's income throughout the Conference, for the purchase of old *Stars* and Tracts, was liberally responded to. A good work was anticipated in some new places.

Wales.—Swansea, September 23, Elder Dan Jones writes of "foul calumnies written from New Orleans to some of the Revs. in Wales, and published in the newspapers, creating quite a prejudice in some parts." Of the nature of these calumnies, our readers can no doubt form a tolerably correct opinion. Elder Jones has published a "Reply," which we trust will be instrumental in banishing that prejudice from the minds of the honest who may have the privilege of meeting with a copy. Elder Jones also informs us that the clergy, with their tract distributors and Scripture Readers, are very busy flooding the public mind with their favourite stories of imposture, delusion, and degradation, and that the Saints generally are taking hold on tract distributing with more zeal than heretofore. He says of the general aspect of the work—"Notwithstanding all they [the clergy, &c.] can do, helped on by apostates, the news of the prosperity of the work is cheering in Wales."

Truly there appears to be a "shaking among the dry bones" throughout the country just now. *Utah and the Mormons*, the Stepney disturbance, and the letters of apostates appear to have stirred up the people generally from a state of lethargy to a state of lively interest in the great work of God. And the Saints very naturally feel more lively too. We trust that much good will be the result, and we also trust that whenever there appears the slightest danger of the Saints or the world going to sleep on their ears, the Almighty will invariably permit a gust, a gale, a hurricane to spring up and blow from some quarter or other, that the stupendous work of restitution may be kept moving until the victory be gained, and truth and righteousness reign triumphant over the glorified earth.

A late Liverpool paper observes that "Mormonism" demands especial attention at the present time. We fully believe it, we always think so, indeed we are constantly labouring to convince mankind that there is no subject whatever more worthy of their attention than "Mormonism," or that will so abundantly repay any amount of time, labour, or expense that may be bestowed on its investigation. We have proved it for ourselves, and we recommend our readers to do the same for themselves. Then they will realize its intrinsic worth.

FOREIGN CORRESPONDENCE.

HINDOSTAN.

*Baptisms—Indifference of the People—
Departure of Elder Owens for the Valley.*

58, Lower Circular Road, Calcutta,
Aug. 2, 1854.

Dear Brother F. D. Richards—With much pleasure I improve the present opportunity of addressing you. It is now several months since I reported to the Office concerning the affairs of the mission. My last was on the 1st of April, since which time there has but little of interest transpired with us.

There have been some four persons added to the Church by baptism in this place. Our meetings are very poorly attended. Once in a long time there will a stranger or two come in for once or twice. We are then left to ourselves again. The people have rejected the Gospel, and the Lord has withdrawn His Spirit from them. They are left to follow the imaginations of their own corrupt hearts. The people of India are a strange set. The state of society is different from that of any other country. They live in luxury and ease, and nothing can divert their minds from the unrestrained indulgence of every appetite and passion that an indolent mode of life and a sumptuous living are the parent of. They are bent on serving the god of this world, and there is no help for it. They treat the truths of the Gospel with the greatest possible indifference. They look down upon the truths of Heaven as though there was not anything in them that could better their condition.

I cannot get the Spirit of the Lord to assist me in making another effort to enlighten their benighted minds. There are three persons who had a name amongst us, and who have turned away from the truth. The requirements of the Gospel are too much for them. They love the present evil world. Were it not for the few which we hope to save, I should leave this country the first opportunity. My constant prayer to God is, that, if there is an honest man, one that is worthy of the Gospel, in this country, His servants may have the happy privilege of adopting him into the kingdom of God. It would be the joy of my heart to go to the remotest corner of

the earth, to find a people that would receive our testimony. Nothing could give me more pleasure than to have some humble part in preaching to an honest people. But when I lift up my voice, month after month, to a wicked and gainsaying people, and get nothing but bitter reproach and contumely for the kind feelings which I have for them, it sickens my heart, and I feel like leaving them in the hands of God, and saying, let them go and atone for their sins, if they will not repent of them.

Brother Woolley has been at Chinsurah, in company with brother Fotheringham, for some time past, the full account of which he will give you. Brother Fotheringham has gone down the coast, some 150 miles, to render some assistance to brother Meek in his business, preparatory to closing it for emigrating the next cold weather. As to how we shall emigrate, we cannot tell until the time approaches.

I have news from Rangoon, July 25. There has been but little doing there this summer. Brother Willes has given a report of the Karans, who were one cause of his going there, as there have been many accounts concerning them, and some have spoken of them in the highest terms. Brother Willes says—“They are like the rice Christians in Bengal. There is no dependance to be placed on them.”

Brother Willes has now liberty to go to Zion. He expects to go by the way of China. He has done a great work in warning the inhabitants of this land, and may the blessings of the Lord attend him.

I have news from Madras bearing date July 14. Brother Ballantyne expects to sail the first opportunity, either east or west, on his way to the Valley. Brother Skelton will remain there, and continue his labours in company with a man whom they baptized and ordained. He expects to go into the interior of the peninsula, for the purpose of visiting some military stations, and proving the natives. Brother Ballantyne has never had good health since his arrival in India, and he has exerted himself beyond his strength; his constitution is giving way fast under the relaxing climate of India, and I think it would be advisable for him to return

home. May the blessings of the Lord attend him and preserve his life! He is a faithful, good man, and goes from the shores of India with many blessings for his prosperity and health.

Brother Robert Owens, who was appointed to Madras, has shipped for Australia, on his return to the Valley. He shipped on the 24th of July, at this place.

I also have news from brothers Leonard and Musser, at Kurrachee, bearing date July 3. There appear to be a few investigating in that place. The brethren seem to think that is about all there will be of it. There is much prejudice in consequence of the false statements published against them. They have been ejected from the military cantonments in that place. They talked of going back into the interior. The native population are much there as here.

The brothers Findlay, at Bombay, I have not heard from for some months past.

Mr. Moore, of Hoogley, whom brother Samuel wrote to and directed to me for information concerning the P. E. Fund, I have held a correspondence with, and brother Woolley has seen him, and had a long conversation with him. He is after the *loaves* and *fishes*, and will not receive the Gospel, only on the condition "that we will support him and sons, and send him, the first opportunity, to the Valley, giving him *security* for his sea voyage and land carriage." If we will do this, he will repent of his sins and "obey the Gospel; if not, he will remain as he is." I thought it a pity to induce the man to leave a life of idleness and luxury for one of activity and usefulness, and exchange his errors for the truth for so small a compensation as giving *security* for his support and transportation to the Valley. So "we left him alone in his glory."

I learn, from brother Samuel's letter, that you were expected to succeed him in the Presidency of the British Isles. May God bless you, dear brother, in your labours, and may the cause of truth be enhanced as greatly under your watchful care as it was under that of our much-beloved brother Samuel. May we get a fresh draught from the never-failing fountain to slake our longing appetites, until we shall be favoured with the privilege of mingling our voices with the servants of the Lord in Zion. May the brilliancy of the *Star* increase until it shall prove the beacon of this terrestrial

constellation, and its refulgent rays light the darkest corner of the earth. Accept my kindest solicitude for your prosperity and success.

I desire a kind remembrance to brother D. Spencer and to those that came from the Valley with you, not forgetting brothers Jaques and Linforth in the Office. May God bless you all, is my constant prayer, in the name of Jesus.

Your brother in Christ,
N. V. JONES.

Baptisms—Mobbing.

58, Lower Circular Road Calcutta,
Aug. 1, 1854.

F. D. Richards.

Dear Brother—You may think strange of my writing to you, as I wrote to your brother Samuel about one month ago. My reason for so doing is because things have taken a change in Chinsurah since I wrote to him.

I will just say I am usually well, as also are all the brethren of this mission, as far as I know, except brother Ballantyne, though he is on the mend, for which we feel to thank our Heavenly Father all the day long.

After I wrote to brother Samuel, which was on the 26th of June, I believe, I and brother Fotheringham continued our meetings for about one week, or, at least, preached three times. I then came to Calcutta, as brother Jones, President of this mission, wrote for me, as there was some business to transact, so that he wished me present, and brother Fotheringham was going down to try to get a ship to leave for some other part.

The two last times we preached, the soldiers tried to break up our meeting, but did not succeed. The last night I preached there that time, they set a jug of powder and saltpetre on fire right in the midst of the congregation, and adopted some other means to try and stop the meeting, but did not succeed, as I went on with my discourse as soon as the people got over their fright of the powder. It did not injure any one, but came near setting the house on fire. I said in my other letter that I had checked the thing in the bud; so I had for the time being, but the devil stirred them up afresh as soon as I baptized those I spoke of.

After remaining in Calcutta nine days,

I went back to Chinsurah again, and commenced holding meetings as usual. The first was disturbed but little, the second a little more, with some threats of what they would do if I continued, but as I had been in some tolerable strait places in the days of the Prophet Joseph, I was not easily scared. So I told them I would preach (D.V.) there on Thursday evening again.

When the evening came, there were quite a mob gathered. I commenced preaching, and got about half through, when they kicked up such a row, I was forced to stop, for no one could hear so as to understand me. I was preaching on authority. They then threatened me some, but I told the congregation I would try it again the following Sunday evening. I had to hold my meetings in the evening, as the soldiers are not allowed out of the barracks in the day, and no one else comes to hear now—all the civilians have turned a deaf ear to the Gospel.

When Sunday evening came, the house was filled an hour before the time, and as soon as I commenced to preach they commenced their noise, so that I could not be heard and understood. I told them, at the top of my voice, that they were dismissed, and that they might go to the barracks. They then cried out—"Preach on, Joe Smith; speak on, Mr. Smith; we came to hear Joe Smith preach; sing a song (hymn), Joe Smith;" and so on they went. I then stepped out close in front of them and commenced, and I had the Spirit to assist me and to hold them still for a short time. I told them they might call me just what they pleased, but, as to Joseph Smith, he was a Prophet of the Most High God, and I knew it. "I am not ashamed of the name 'Joe Smith,' as you call it, for it is an honourable name, and is recorded in the Lamb's book of life in heaven, and is held in honourable remembrance among the Gods of eternity." I also bore testimony to them that I knew President B. Young to be a Prophet too. I spoke for some time as fast as I could distinctly, and that is not very slow when I get started, and have the Spirit of the Lord to assist me.

They then commenced again to hallel—"Go and preach a Bible discourse, that's what we want to hear," &c. They then said they would be still. I did not give the Bible discourse, as they said, for

the Spirit forbid, but I thought I would give an epitome of the rise of the Church, but I had said few words when they commenced again, and threw a wet handkerchief to upset the lamp and extinguish the lights, but they only knocked out one. They attempted to put out the others, but were stopped by the mistress of the house, sister Sankey. They then wished to kill me and brother Cubits, as they said, but I had told them, before, I did not fear them.

After some time brother Sankey and myself succeeded in clearing the house, with the assistance of two corporals, who, as soon as they got out, the mob stoned off to the barracks, and then some 20 or 30 of the mob made a rush for the house again, but were met at the gate by brother and sister Sankey, and stopped there. They said they wanted "little Joe Smith and old Chapman" (brother Cubits). Brother S. wished to know what for, but the mob answered they would have "little Joe Smith and old Chapman any how," and were told by some of the hind ones to obey orders and drag us out, and said they would drag us to the river by the heels, and then drown us.

Brother Sankey started to get some of the provo, and the mob got frightened for fear they should be taken, so they left. I told brother Cubits, while they were at the gate, not to fear, for they had done all they could do at that time, for as soon as they came to a halt at the gate, a dream I had on Saturday night came to my mind, and it seemed it had been fulfilled. I told it to brother Sankey in the morning. He thought I had better not hold the meeting, but I told him I would, and all would be well, and no one would get hurt, for that was the way the Lord showed it to me in my dream. I only got to talk to them a few minutes in the dream, which was the case, but I did not think, when I awoke, that it would be fulfilled literally so soon as it was. Well, I feel to thank God that He condescended to give me, a poor, weak, and mortal man, a knowledge of the future, which He has done before, and at the same time preserve me from the hands of an infuriated mob; but so it is, and I thank God for it.

Owing to the two corporals being pebbled away, two of the mob were put into the guard room and brought before the colonel next morning, when he passed an order not to allow any one to come to brother Sankey's house, not

even those who belonged to the Church. I had asked the colonel, before this, to allow those who belonged to the Church the privilege of coming over on Sunday morning to a Sacramental meeting, but he would not. I had also requested him to prevent those disorderly persons coming, which he could have done by giving the non-commissioned officers the liberty to put them in the guard-room, but he would not. The officers, finally, were not willing for any of them to hear me preach any where, and watched me like as if I was the greatest villain in the world; but I do not care how closely I am watched by man, for I am watched by them who know the thoughts of my heart, so who cares how closely they are watched by this wicked, corrupt world. I don't, I assure you. But they succeeded in stopping my preaching, that is, they would not allow any of the soldiers to come to hear me, and as to the civilians, they have not come for some time.

Some of those I have baptized have felt rather delicate about being called "Mormons," since the persecution got so strong, but, I hope all will be right with them again, as I suppose it will subside now I have left the place.

Brothers Sankey and Wells are good men and strong in the faith, and brother Cubitt, of the barracks or soldiery, is strong, and not afraid of the mob when they threaten his life. They have made an attempt of the kind.

A portion of these soldiers, I guess the

largest portion, have heard enough in Europe to either save or damn them. If things had gone on smoothly, I think I should have baptized some, but they are afraid, and tied for ten years at that.

I will just acknowledge the receipt of brother S. W. Richards's letter, and the inclosed one from my good wife, for which you will please tender him my sincere thanks when you write to him.

Brother Franklin, I am doing but little good in this land, for the people have rejected our testimony. I would gladly go to any part of the earth, if I could get there, if I could find a people who would believe the Gospel, and I would be willing to stay until the authorities would say—"Brother S. A. Woolley, come home, you have been gone from Zion long enough." But I do not know where to find such a people. This is one of the hardest places to get away from, except to Europe or America, in any part of the world, I suppose. I wrote before just as things were, and I write now just as they are.

Please give my best respects to brother D. Spencer and all in the office; also, W. Kimball, G. D. Grant, C. A. Harper, C. A. Foster, and the brothers Young, that came with you, if you should see any of them. May God bless us all. Amen.

With best love to yourself, and my prayers for your success in your responsible station, I am, as ever, your brother in the bonds of the Gospel,

S. A. WOOLLEY.

HOME CORRESPONDENCE—NEWCASTLE-ON-TYNE CONFERENCE.

50, Dundas-street, Monkwearmouth, Sep. 5, 1854.

President F. D. Richards.

Dear Brother—As the season for outdoor preaching will soon be over, I feel to drop a line or two to give you an idea of what we have been doing since the London Council.

We have held six camp meetings, and we have made arrangements for other three. We have large, and, for the most part, attentive congregations, avoiding all contention with the enemies of truth. In some places where the people rejected the servants of God and their teachings, last year, they appear to listen with great attention now.

I rejoice to see the diligence and union

there are among the Priesthood throughout the entire Conference. Some few persons have been added to our numbers by baptism, and we hope many more will yet obey the Gospel through our exertions this summer, and be prepared for the great and important events that are soon to transpire; for truly the hour of God's judgments has commenced, and the nations of the earth begin to feel the sprinklings thereof; men's hearts are failing them for fear, not knowing what is coming to pass. In the vegetable kingdom its influence is felt, from the vine to the potatoe, while a diversity of opinions are held by the learned of the age as to the cause thereof. Some

suppose that the air is affected, while others believe that the soil is not good. But its effects are not confined to the vegetable kingdom alone, for it is spreading its influence among the children of men, both at home and abroad, and they have no theory whereby to explain it aright. The faculty are not able to penetrate its secrets; poverty, bad drainage, long hours in badly ventilated workshops, are not the only causes thereof, or, I think, I would have fallen a victim ere this. O that this generation would be wise and listen to the message God has sent!

I feel, with the co-operation of the Tra-

velling Elders, Presidents of Branches, assisted with the judicious and timely counsel of our Pastor, together with the influence of the Holy Spirit, to make "Mormonism" tell in "canny" Newcastle and its vicinity, inasmuch as my life is spared.

Dear brother, favour us with your faith and prayers, that we may continue to advance with the work of God commenced in this important epoch of the world.

Yours, truly,

GEORGE SIMPSON.

VARIETIES.

FASHION.—When fashion effects a change it does not necessarily accomplish an improvement; and if we were wise, instead of being ruled by fashion, we should make it our servant, and take as much, and no more of it, as just suited our peculiar circumstances.

DRUNKENNESS is said to be the great bane of the Australian colonies. Twenty persons are brought up on an average every morning at the Sydney police-court, charged with intoxication in the streets; and the drunkards' fines in Sydney alone amounted last year to £1642 12s. 8d.; and in the neighbouring colony it is affirmed that such an amount of wines and spirits was imported last year that every human being in that colony might have floated on his individual allowance in a boat.

UNSTAMPED DRAFTS.—By the new Stamp Act (17 and 18 Vic. c. 83) it is illegal to transmit or receive an unstamped draft beyond the distance of 15 miles from the bank where it is payable; "and if any person shall remit or send any draft or order, not duly stamped, to any place beyond the distance aforesaid, or shall receive the same in payment as a security, or in any manner negotiate or circulate the same, he shall forfeit the sum of £50." (Sec. 7.) Sec. 10 makes it allowable to use adhesive draft or receipt stamps, for either drafts or receipts, without regard to their especial appropriation. Sec. 13 repeals the exemption from receipt duty, of letters acknowledging remittances by post, which must in future have a penny stamp. The whole of the act is in force at present, except the new duties on promissory notes, bills of exchange, &c., specified in the schedule, which part does not come into operation until the 16th of October.

AGES OF THE PEOPLE.—Owing to the increase of births in this country in recent times, by which the proportion of children and young persons has been raised, it is considered doubtful whether the people of any country in Europe are so young as the people of Great Britain. But in none of the great European nations have the ages of the people ever been enumerated with any degree of completeness; in France and in Russia they have never been stated at all. The following table shows the population of Great Britain in 1851, classed according to the natural divisions of life; but of the women under 20 years of age 25,607 were married:—

Babes and sucklings (under 1 year)	578,743	Young men (20 to 30)	1,830,588
Infants (from 1 to 5)	2,166,456	Young women (20 to 30)	1,939,906
Children (5 to 10)	2,456,066	Middle-aged men (30 to 50)	2,376,904
Boys (10 to 15)	1,141,933	Middle-aged women (30 to 50)	2,482,382
Girls (10 to 15)	1,114,882	Elderly men & women (50 to 60)	1,452,616
Youths (15 to 20)	1,051,630	Old people (60 to 70)	948,570
Maidens (15 to 20)	1,048,404	Ditto (70 to 80)	596,030

More than 129,000 have passed the Psalmist's limit of "fourscore years;" and 100,000 the years which the last of Plato's climacteric square numbers expressed (9 times 9 equals 81; nearly ten thousand (9,847)) have lived 90 years or more; a band of 2,038 aged pilgrims have been wandering 95 years and more on the unended journey; and 319, namely, 111 men and 208 women, have been returned of ages ranging from 100 to 119 years; these very aged persons declaring that they have witnessed more than a hundred revolutions of the seasons.—*Family Herald*.

THE LADIES' RETURN.—The returns of the ages of ladies have given some trouble, and a slight correction has been necessary. Those who in 1851 were between 20 and 25, must of course have been between 10 and 15 at the previous census; but the number of girls between 10 and 15 in 1841, was not large enough to grow into the goodly company who in 1851 say that they are but between 20 and 25. The return, also, between 30 and 35 in 1851 is too small, as compared with the return for the favourite age of 20 to 25 in 1841. After allowing for immigration, and comparing the numbers with those of men, the Registrar-general and his assistants are of opinion that about 35,000 ladies who have entered themselves as between 20 and 40 really belong to the next age—40 to 60, to which the body of delinquents are transferred in the calculations and tables accordingly.

—*Family Herald.*

A YANKEE and a Southerner were engaged in playing cards on a steam-boat. "I have 'nt seen an ace for some time," remarked the Southerner. "Wall, I guess you haint," was the reply; "one of 'em is up your sleeve there, and the other three are in the top of my boots."

WE are informed, by the American press, that the old site of Winter Quarters is now under survey, and lots are on sale. It appears to be the intention to make that an important point of crossing the Missouri River, from Iowa into Nebraska Territory, as the preliminary survey of a certain railroad strikes the river at that point. When the Saints were exiled from the United States in 1846, they advanced to the frontier, and obtaining permission of the chief authorities of the Omaha nation, built the old town of Winter Quarters, which is situated on the west side of Missouri River, about twenty miles north, and on the opposite side from Kanessville, since named Council Bluff City, which afforded them a temporary home until the summer of 1848, when on the 3rd of July it was evacuated, and soon after burned by the Indians.

A REIGN OF TERROR.—We never remember a time, (we are sorry to say it,) when ruffianism and villainy were so rampant among us as at present. Within the forty-eight hours past, cases have come to our knowledge of quiet, unobtrusive, unoffending citizens being brutally beset, by villains and gangs of villains, without the slightest provocation, and so cruelly beaten as to imperil life. Others have been maimed, dangerously wounded, and others again insulted and assailed, even in the company of ladies. The presence of a woman, even, imposes no restraint upon those scoundrels; itself a mark of cowardice that comports well with their ruffian character in other respects. When such acts as these are become common occurrences, we are not going to stop to inquire whether the perpetrators are "foreigners" or "natives." No American would be guilty of some of the outrages of this kind to which we allude—nor would any foreigner but those of the most ignorant and bigoted class. . . . The direct tendency of this course is to anarchy. If assassins and bullies crowd the streets, and stand at the corners of the streets, ready to maim and to murder us, if perchance we happen to wear a hat of a particular colour, or a coat of a particular cut, it cannot be expected that the more orderly will submit to it quietly. They ought not to submit, and they will not. The enactment on the statute book against carrying dangerous weapons will not be heeded. The police authorities therefore must be watchful, must be active, and beard these wretches in their dens, or else we may as well begin to contemplate a condition of things that will bring down New York to about the same level of Venice in the days of the Bravos! If these scoundrels cannot govern themselves as American citizens wish to be governed, for our own part we do not care how soon a sterner system is introduced among us. If the time is indeed come when the bayonet alone can keep the peace, as in most of the cities of continental Europe, why, let it be the bayonet. We must have peace at any price. We must have protection for ourselves and our families. It is a sad thing to see ruffianism getting too powerful for the civil authorities; but give us martial law—give us anything but the reign of terror we are having now—*New York Express.*

SACRED TO THE MEMORY OF JOHN SMITH, PATRIARCH.

The father and friend of the faithful is gone,
 To rest with the worthy of God;
 His value on earth, to them only was known,
 And the Saints in their heavenly abode.
 Through the sunshine and shower of oppression or peace,
 In the cause he was loving and true—
 His efforts and blessings were still to increase
 All the good in the Saints that he knew.